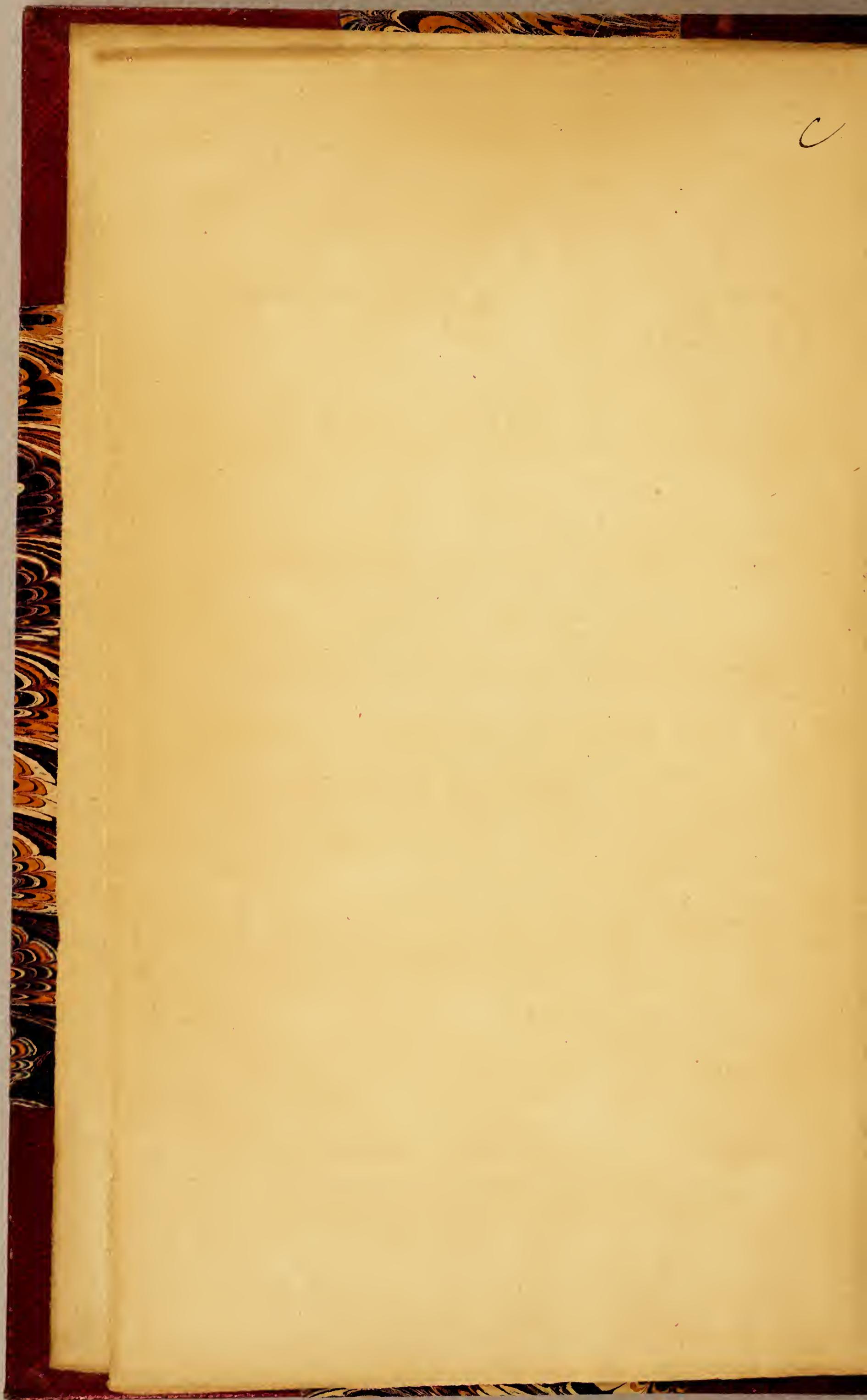






John Carter Brown.





THE Soldier exhorted to COURAGE in the Service  
of his KING and COUNTRY, from a Sense of  
GOD and RELIGION:

it  
IN A

# S E R M O N

PREACH'D AT

WILMINGTON, April 3. 1755.

TO

Capt. PHINEHAS OSGOOD,

AND

## His Company of Soldiers:

Before their going out into Publick Service.

Published at the Desire of the Hearers.

*To whom it is humbly presented.*

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By ISAAC MORRILL, A.M.  
Pastor of the Church in Wilmington.

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2 Sam. 17. 8. *And thy Father is a Man of War.*—  
Judges 5. 18. *Zebulun and Naphtali were a People that  
jeoparded their Lives unto the Death, in the high Places  
of the Field.*

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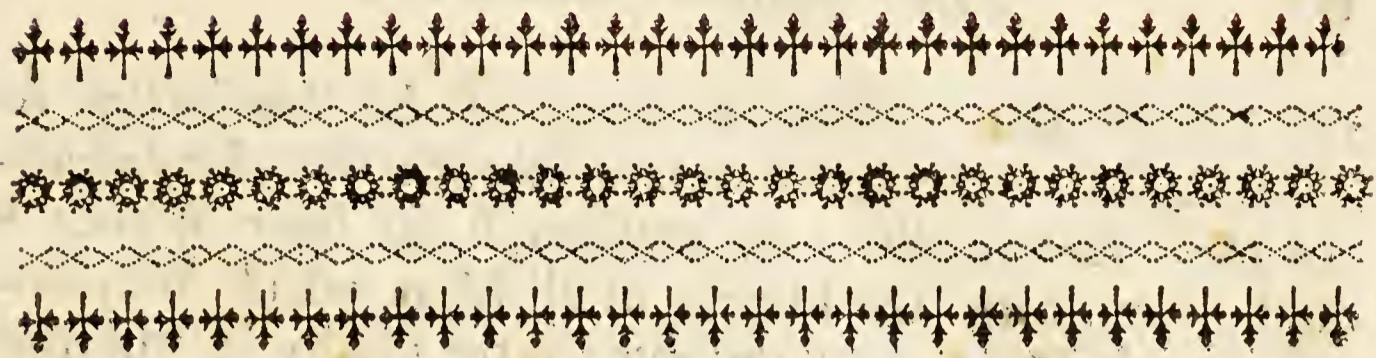
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# MODERATION

REVIEW OF THE MONTH OF JUNE

GOODS RECEIVED

GOODS SHIPPED



## *The SOLDIER exhorted to COURAGE.*

1 CHRON. 19. 13.

*BE of good Courage, and let us behave ourselves valiantly for our People and for the Cities of our GOD ; and let the LORD do that which is good in his Sight.*

**T**HE great and alwise GOD, who made the World and all Mankind, exercises a universal Providence over all. There is nothing done either in Heaven or in Earth, but what is open to his Inspection, and under the Influence of his Government. His Kingdom is a universal Kingdom, his Empire is boundless, and of his Government there is no End. He superintends all the Affairs of this lower World ; rules over Kingdoms and States, sits at Helm and steers the Course of all ; yea, rules the Actions of Men as he pleases : For says the Psalmist, *The LORD looketh from Heaven, he beholdeth all the*

the Sons of Men. From the Place of his Habitation he looketh upon all the Inhabitants of the Earth. He fashioneth their Hearts alike : he considereth all their Works. \* And he can turn the Hearts of all Men, which Way soever he pleaseth. This presents to the Godly a chearful Consideration, that GOD governs the World, and that in the midst of all the Commotions that are at any Time in the Earth, they have nothing to fear will befall them ; but what GOD, infinitely wise and holy, shall bring to pass, and over-rule for his own Glory, and the Good of his People. It is true, as the Psalmist has observed, *The Fool hath said in his Heart there is no GOD.* § He don't realize his Being and Government, nor desire the Knowledge thereof. And what an unhappy Case must such needs be in ? And as for the Notion of such, who suppose GOD's Government and Providence, is confined to the upper World only ; that he sits in the third Heavens, and concerns himself wholly with them that surround him there ; but as for this World, lets it alone, lets Things go on at Random ; and Kingdoms and Nations carve out for themselves as they please ; what a melancholy Scene must this needs open to rational and intelligent Minds ? How very destructive is this Notion to the being of all Religion ? It intirely robs GOD of all that Honour and Obedience that is justly due to his sacred Majesty ; it obstructs Prayer ; prevents all Submission to adverse Providences, as coming from GOD ; gives no Place for Repentance and Reformation ; but opens a Door to all Manner of Licentiousness. But, blessed be GOD, we are better taught, we are divinely instructed, we are assured that as GOD made the World, and caused it to be inhabited ; so he exercises a universal Providence over all : And are convinced from the holy Oracles of Truth, That there is no Nation can enjoy Prosperity, but it is he that gives it ; and there is no Land or People called to meet with Trouble, Wars, and Adversity,

\* *Psalm 33. 13, 14, 15.* § *Psal. 14. 1.*

but by the Leave, Order, and Dispose of his Providence. And this Consideration should excite reasonable and intelligent Beings to act as becomes them, to acknowledge GOD in all their Ways, to glorify Him in Prosperity, to submit to Him in Adversity, to make their Prayer to Him, put their Trust and Confidence in Him ; and in all Times of Need fervently implore his divine Presence and Blessing. And this it is probable *Israel* did at this Time, when they went out in their own Defence against the Children of *Ammon*, and their hired Forces, as in our Context : Thus it seems their General did from the Words before us, *Be of good Courage* (says he) *and let us behave ourselves valiantly for our People, and for the Cities of our GOD ; and let the LORD do that which is good in his Sight.* The Words of our Text were spoken by *Joab*, who was sent out by King *David* to head the Army of *Israel* in the Field of Battle. And, it is most probable, were directed more especially to his Brother *Abishai*, who was also a commanding Officer among the Host. The Occasion of this War here spoken of was this : King *David*, in the Days of *Nabash* the King of the Children of *Ammon*, having received Kindness from him, as soon as he hears of his Death, sends Messengers to his Son *Hanun*, that reigned in his Stead, to comfort him under the Sorrows of his Father's Death. *Hanun*, being evilly advised by his Princes, and told that the Servants of King *David* were not come to do Honour to his Father, but to spy out his Land, abuses the Messengers of King *David*, by shaving their Beards, and clipping their Garments, which was at that Day a Mark of great Disgrace among that People. *Hanun*, supposing that this Piece of Conduct of his might be resented as an Affront to King *David*, directly determines to engage in a War with him : He sends to some of the neighbouring Powers that were in Friendship and Alliance with him ; hires Chariots and Horsemen, to go out with him to Battle against *David* the King of *Israel*, see the 6th Verse of our Context, *And when the Children of Ammon saw that they had made themselves*

selves odious to David, Hanun and the Children of Ammon sent a thousand Talents of Silver, to hire them Chariots and Horsemen out of Mesopotamia, and out of Syria, Maachah, and out of Zobah. So they hired thirty and two Thousand Chariots, and the King of Maachah and his People, who came and pitched before Medeba. And the Children of Ammon gathered themselves together from their Cities, and came to Battle. Now when King David heard of this, how Hanun was coming against him with a mighty Army, he musters all the Host of the mighty Men that were in Israel, and sends them forth to defend his own Crown, and the Rights and Privileges of his People. He sends them out under the Hand of Joab, who was the Captain of his Host, and the chief General of his Army. Joab leads forth the Host, and when he saw that the Battle was set against him before and behind, he chose out of all the Choice of Israel, and put them in Array against the Syrians. And the Rest of the People he delivered unto the Hand of Abishai his Brother; and they set themselves in array against the Children of Ammon.\* Joab commands a Body of the Army in his own Person, and orders his Brother Abishai to exercise the Rest. He gives out his Orders to him in these Words: If the Syrians be too strong for me, then thou shalt help me: but if the Children of Ammon be too strong for thee, then I will help thee. § And to animate his Brother, who was to command in the Army, as well as to fire the Soldiers with Zeal for Victory; he addresses them in the Words of our Text: Be of good Courage, and let us behave ourselves valiantly for our People and for the Cities of our God: and let the LORD do that which is good in his Sight. A noble Speech! and well becoming a General of an Army, who has the Good of his Country at Heart, and whose Soul is bent to espouse it's Cause. When the Enemy's Army had surrounded him, like a valiant Hero he cries out, Be of good Courage. He

\* 10th & 11th Verses of the Context. § 12th Verse of the Context.

did not stand trembling in a Fright; not knowing what to do, or run away with Fear, (as many have done since his Day) but puts on the Resolution of a good Soldier, saying; *Let us behave ourselves valiantly, &c.* As if he had said; Fellow-Soldiers; we are here surrounded with Enemies; they are setting Battle in Array before us; we are in a good Cause; the Happiness of our People, the Safety and Prosperity of the Cities of our God demand it at our Hands; that we behave like Men, and contend for Victory, with an heroick Spirit. Let us be Courageous; " for the Preservation of ourselves, and all our Brethren, from that utter Ruin, which our Enemies design for us. Our War is not vainly undertaken, to enlarge our Empire or Glory; but for our own just and necessary Defence, and therefore we may hope for GOD's Blessing and Assistance in it. —— Let us do our Parts, and quietly refer ourselves and the Event to GOD's good Pleasure, which we have no Reason to distrust." † Let us exert ourselves and leave the Event with GOD. We believe there is a divine Providence; that GOD superintends the Affairs of Men, of Kingdoms and Nations; that Success in War comes from him; He can give a Victory, or cause a Defeat as he pleases, can save by few, as well as by many. Let us acknowledge GOD's Government, implore his Presence and Assistance; and, exerting ourselves, submit to his Will. Let us shew ourselves Men, and if we are meet Subjects for such a Blessing as Success and Victory, GOD will assuredly bestow it upon us. *Be of good Courage, &c.* You are sensible, my Hearers, of the Occasion of our coming together here at this Time. And a Man of a fruitful Invention might speak to many Things, very usefully from the Words of my Text. But I can only observe these two Things which I purpose briefly to speak to.

† Pool on 2. Sam. 10. 12.

As,   
**First, THAT** it becomes Men of a military Character, and such as go forth into publick Service in the Defence of their Country, and every Thing that is dear to the People, to be Courageous, and shew a valiant Mind.

**Secondly, THAT** such Men as these ought to be well establish'd in the Belief of God's governing Providence, and act under a realizing Sense of it.

My first Observation is,   
**THAT** it becomes Men of a military Character, and such as go forth into publick Service in the Defence of their Country, and every Thing that is dear to the People, to be Courageous, and shew a valiant Mind.

Surely Courage and Valour is a very necessary Requisite in a Soldier. It becomes such, as take up Arms to assert the Rights of an injured People against an encroaching Enemy, to shew themselves Men, and behave as becomes those that are desirous of Success and Victory, though it be with Danger. Courage is good in War, yea in all lawful and dangerous Enterprizes. It is what the People, the Body-politick desire their Army and Forces may be inspired with, when they go forth against an invading and encroaching Enemy. Cowardice retards every Thing, obstructs every Design, and gains no Point; and although there be the best Schemes under Heaven laid for Success against the Enemy, and gaining the Conquest over them; yet, if the Army, or those that lead forth the Host, be Men of no Courage, and do not prosecute and carry forward the well-laid Schemes, all turns out to be Nothing. Alas ! How many Armies have been routed ! how many Thousands of Men's Lives lost ! and how many Expeditions entirely frustrated ! because such as were to head the Army, have been timorous and wanted Courage; were afraid to fight; or perhaps worse, were deceitful and treacherous.

Scrip-

Scripture History informs us, how many that have wanted Courage have fled before the Enemy ; but then what noble Feats does it tell us such have done, who have been Men of Courage and a good Spirit ! How did the Heroes in the *Israelitish* Nation drive out their Enemies before them, subdue strong and potent Kingdoms, and possess their Territories after them ! What a Man of Courage was King *David* ! How did he shew his Valour in many Combats ! how nobly did he spirit his Army, and constrain them willingly to shew themselves Men ! What a Man of Courage was *Jonathan* ! What wonderful Things did he do by his Valour ! *1 Sam. 14. 6, and on.* With what a noble Spirit did *Joshua* lead forth the Armies of *Israel* against the five Kings of the *Amorites* ! It is true, God told him not to be afraid ; from which I would observe here by the Way, that Courage is a Gift of God. Such was the good Spirit of *Joshua*, such the Desire of his Soul to conquer and subdue the Enemies of God's People *Israel*, that he even made Supplication to the God of Heaven, to put forth his Hand, restrain the Course of Nature, and stop the Chariot of the Sun, that so he might have Time and Opportunity to subdue the Enemies of God's People. Noble was his Spirit, great his Resolution, and much the Success God gave him. And it becomes all Men of a military Character, and such as go forth into publick Service in the Defence of their Country, and every Thing that is dear to the People, to be courageous and shew a valiant Mind. Such as are called out to War should put on Courage and play the Man. Soldiers should be Men of Courage, as well as those that lead them forth, they are to exert themselves and strive for Victory.

1st. THE Soldier's Honour requires that he be Courageous and behave with a valiant Mind. For a Man to be a Coward in the Field of Battle, is an everlasting Infamy and Disgrace ; such a One is despised in the Army, and often wished out of the Way ; but to play the Man is the

Way to gain Repute, and to have the Esteem of his Fellow-Soldiers, to enjoy the Praise and good-Will of his Country, and the Memory of such will live among Men to the after Generations.

And,

2dly, The Soldier's personal Interest and Safety requires, that he be Courageous, and show a valiant Mind. Whether he be in the Front or in the Rear, upon the right or left Wing, Courage and Valour will contribute much to his Interest and Safety. Whenever Battle is set in Array, and Parties engage, there can be no directer Way for an Army to be put to the Rout and destroyed by the Weapons of their Enemies, than for them then to want Courage, to forget to fight, or turn the Back ; for then they fall an easy Prey into the Hand of the Enemy. So that an Army's Safety and Success requires, that every one exert himself, be Courageous, and behave with a valiant Mind : For some to be Cowardly has a Tendency to discourage and dishearten others ; whereas, when Men behave with Courage and Resolution, they mightily spirit one another, fire each others Breast with Zeal to conquer, increase in Valour, and press on more and more towards Victory. And what can prevent the Success and Victory of those that are Courageous ? surely Nothing, but to be mightily over-powered by Numbers, or to have the God of Armies against them. And, I hope, it will never be justly said of a Son of New-England, that he wanted Courage in the Service of his KING, or was afraid to fight in the just Defence of his Country.

3dly, The Good of the Soldier's Country requires that he be Courageous and behaves in War with a valiant Mind. For this End does he go forth in publick Service, to prevent the Insults of his KING's and his Country's Enemies, to restrain their Rage, to bring them to Justice, and to defend the Rights and Privileges of his People. And if he don't manfully promote this Cāuse, he goes out in vain, and the Publick

Publick is not benefited by him. It is true, we have now no open War with *France*, yet there seems to be a Necessity of calling to Arms. Our *French* Neighbours here upon this Continent, which wish us no Good, but abundance of Evil, are making Encroachments upon us, lay Claim to our Lands, and are building Fortifications even within our Territories: And shall we set down still, till they drive us out of our Houses? No surely, it becomes us to arise, and, if possible, to prevent our impending Ruin. And if their Progress against us can be stop'd no otherwise, it must be at the Muzzle of our Guns and at the Point of our Swords. And if our Forces that are now going forth fail of Courage, the publick Good will suffer, and the Country sustain great Damage. Wherefore, the Good of the Soldier's Country requires, that he be Courageous, and behave in War with a valiant Mind. But then, Courage is not all that is requisite in a Soldier, there ought to be good Conduct also: Notwithstanding all I have said concerning the Necessity and Excellency of Courage, in those that go forth in the Service of their KING, and the Defence of their Country: I don't mean, that they should have such Intrepidity of Mind, as to be Fool-hardy. This is a certain Truth, that Men are not rashly to run into needless Danger, or engage without Consideration, and weighing Things well in their Minds. There is Prudence to be used, Advice to be taken, and Affairs are to be wisely managed. The Strength of the Enemy to be known, if it may be, when and at what Place it will be best to attack them. So that Men, who go forth in the Defence of their Country, should be Men of Conduct, as well as Courage; and prudently managing themselves, their Concerns and Business, should shew themselves Men, put on Courage, and behave valiantly. Not that every private Soldier should always be consulted, about every Step that is to be taken in the Management of Affairs, or need be particularly convinc'd as to the Propriety of every Command of his Officer; if this was the Case, some would be disputing in their Minds (at least) when with utmost Zeal they ought to be using the Weapons of War.

THUS

Thus have I briefly considered, that it becomes Men of a military Character, and such as go forth into publick Service, in the Defence of their Country, and every Thing that is dear to the People, to be courageous, and shew a valiant Mind.

I come now to my second Observation from the Text,

2. *Obser.* THAT such Men as these ought to be well establish'd in the Belief of God's governing Providence, and act under a realizing Sense of it. *Be of good Courage* ( says Joab ) *and let us behave our selves valiantly for our People, and for the Cities of our GOD ; and let the LORD do that which is good in his Sight.* This heroick General believed there was a divine Providence exercised over Men, that Success and Victory were from God. The Words of our Text seem to intimate as if Joab determined to act from a Principle of Fear of, and Regard to God. For, says he, *let the Lord do that which is good in his Sight.* I shall not say much of Joab's Piety and Religion, but this seems evident, that he was a valiant Man, and a noble General. It is true, there may be said to be two Sorts of Courage and Valour ; one arises much from mechanical Principles, is much owing to a particular Temperament of Body and sturdy Make, the God of Nature hath endowed Men with, and is often called natural Fortitude ; the other arises from Principles of Religion, a true Fear of God, and Desire to serve him in all Things, that his Cause and Interest calls for ; and may be called a christian Grace. Both these, Fortitude of Nature, and Exercise of Grace seem necessary to constitute a Man really a courageous Man. He can't be truly so without Principles of Religion. The Fear of God, in the Heart of a Soldier, lays a Foundation for true Courage and Valour. A Sense of Duty, and steady Belief of God's governing Providence, excites true Courage in him. This our Text intimates, and is really true in Fact. " The Fear of God is " a " very ornamental " Grace, and highly " beneficial to a Soldier."

This

This will animate him to risk his Life in the Service of his KING, and the Defence of his Country. Without this, he does but rush upon Death without any Consideration of it's Consequences ; and without a prevailing Fear of GOD upon the Mind, it is many to one, if his Heart in the Hour of Danger don't greatly fail him. Therefore it becomes Soldiers, in order to be truly Courageous, to see to it that they truly fear GOD ; That they have a Sense of GOD and Religion upon their Minds. " This only can make Death safe, and justify any Man in devoting himself to a Life of Dangers. " \* Of all Men in the Universe, there are two Sorts, it seems, should be more immediately under the Influence of Religion, because their Lives are so much more in Danger. ( and perhaps none are less thoughtful about it than some of these very Men ) namely, the Soldiers and the Sailors. How many gaping Graves ready to receive him does the Sailor float over, thoughtless of his GOD, if not profaning his Name ! And how many Dangers is the Soldier exposed to ? How many Shafts of Death are flying round about him ? And yet he never thinks of making his Prayer to his great Preserver for the Grace of Courage, his Safety and Protection. The Soldier that religiously enters upon his Calling, and does it upon right Principles, first of all devotes his Life to the Service of his GOD ; and secondly, to his KING and Country, " To risk it then, when commanded, is the very Thing he came out for : Duty is to be considered, and not Danger. If he returns, he comes back with Honour and Satisfaction, and stands fair for Preferment : If he falls, he dies greatly, and in a Manner not undesirable ; and his Memory shall be blessed. " § How much is it to be desired then, that all such as enter upon a military Life would do it in the Fear of GOD, and upon Principles of Religion ! What noble Service are such likely to do for their King and Country in their Day ! and they will find their own great Account in it, in the Hour of Death. — yet But

\* Mr. Parson's Artillery Election Sermon, page 26. § page 23.

But it is not my Design to entertain you with a long Sermon; and I am sorry mine has little else to recommend it besides it's Brevity. I purpose now to conclude my Discourse with a particular Address, first, To those Gentlemen here present that are now going forth as Officers in the Army, and Commanders over these Soldiers. 2dly, With an Address to the Soldiers; and 3ly, To this Assembly in general.

1st. I shall in particular address myself to those Gentlemen here present, that are now going forth as Officers in the Army, and Commanders over these Soldiers.

Gentlemen,

Inasmuch as the Encroachments of our *French* Neighbours on this Continent, make it necessary for us to arise and bestir ourselves, to prevent Insults and Hostilities from them; and to secure our own just Rights and Privileges; and as it seems at this Day, that this must be done by Force and Arms; so we look upon it as a Favour of Providence, That you are thus dispos'd to give up yourselves to publick Service; the Service of your King, and the Defence of your Country. That you are willing to leave your Families, and at present quiet Habitations, to take upon you the Fatigues of a military Life; and it may be, to jeopard your Lives in the high Places of the Field. We hope, Sirs; it is a Zeal for God, and a true Love to your Country, that animates you to do thus. We hope you are going forth under a realizing Sense that God governs the World; that you have your Eyes and Hearts up to Him, as your Guide and Leader; and hope and pray for Success and Prosperity by the Smiles of his Providence. We trust you will, in your particular Places exert yourselves; be Valiant and Courageous. The Words of my Text tell you how *Joab* behaved in such a Case as this; and let me recommend to you his heroick Example for your Imitation. And with an equal Spirit to his, do you say in the Days of Battle, (if called thereto in Providence) Be of good Courage; and let us behave ourselves

valiantly for our People, and for the Cities of our GOD ;  
And let the LORD do that which is good in his Sight.

And as you are to Command and lead forth these our Friends and Acquaintance here present, that have enlisted themselves into publick Service, and given up themselves to your Command and Authority ; so we expect it at your Hands, that you will each one of you care for them as a Father doth for his Children. That you will in all Things, reasonable and just, espouse their Cause and seek their Interest.

And as it is a Thing too common in Armies, for Soldiers to be loose and profane, so we hope you will use your utmost Endeavours to prevent Vice and Wickedness among them, and inculcate upon them the Fear of GOD, and Obedience to his revealed Will. We are so far perswaded of your Honesty and Uprightness, that we trust you will never injoin upon your Men, many Commands that are unjust or unreasonable. And in all Things reasonable we trust they will, and shall exhort them readily and chearfully to obey you. It is true, we know both you and your Men must be obedient to your commanding Officers, and must go forth at their Order, though it be to the Danger of your Lives ; yet this you must not think hard of, when the Cause you are engaged in calls for it, but go forth and shew yourselves Men. But then we perswade ourselves, you will never for the Sake of obtaining personal Honour, or for any Reward whatsoever, sacrifice the Lives of these Men, when the publick Cause and obtaining Victory does not immediately call for it.

Gentlemen, We do this Day fervently recommend you to the divine Favour and Protection, and wish you a Blessing out of the House of the LORD.

Secondly, I shall address myself to the Soldiers, now going forth in the Service of their King and Country.

My Friends, To serve your King and your Country, is a laudable Thing, especially if you do it with an honest and upright

upright Mind ; and from Principles of Religion. The Defence of your Country, is a noble a glorious Undertaking ! It is true, the Affair you are engaged in, may be attended with Difficulty and Hardship ; but a Soldier must not be disengaged at this. You may meet with Fatigue and hard living, and it will be impossible even from the Nature of Things to help it : But let not this move you from your Stedfastness, when the Good of your Country, and the Security of it's Peace call for it. You must not boast at the putting on of the Harness ; it will be Time enough to do that, when you return with the Applause of Victory, and the Spoil of your Enemies. And let me exhort you, as becomes a Minister of CHRIST : Your Happiness and Welfare do I wish for, especially the Salvation of your precious and immortal Souls. Let me exhort you, to go forth in the Fear of GOD ; and let his Fear be always before your Eyes. Acknowledge GOD in all your Ways, and he will direct your Paths for you. It becomes Soldiers in particular to fear God, and daily to live under a Sense of Religion ; and when they do so, they may hope for Success. I advise you to take the Bible with you, that you may read it to one another in small Societies, as Opportunity may present, as it often does, (to such as are well disposed) in a long Seige, or keeping Garrison. The Fear of GOD, and a Sense of Religion will be a greater Defence to you, than Goliath's Coat of Mail was to him. To go forth, against your Enemies, as David did against the great Champion of the Philistines, in the Name of the LORD of Hosts, the GOD of the Armies of Israel, will be to you a Helmet, a Buckler and Shield. Keep yourselves from those Vices that are too common in Armies ; don't drive GOD away from you, by your Profaneness, Debauchery and Wickedness. Don't give up yourselves to Intemperance ; or to profane GOD's holy Name. Keep the Door of thy Lips, set a Watch before thy Mouth. Incline not thine Heart to any evil Thing, to practice wicked Works with Men that work Iniquity. If Sinners intice thee consent thou not. Be obedient to them

them, who have the Command over you; and always subject yourselves to their lawful Demands. Remember what has been taught you, in the preceeding Discourse, that it becomes Soldiers to be Valiant and Courageous, and that they act upon Principles of Religion. Bear it in Mind, that true Courage arises from the Fear of God in the Heart: Let it therefore be your great Care to please GOD, as well as Man. Let it be your Desire and Care to have the Presence of GOD with you. If the Captain of the LORD's Host go forth with you, you need not be afraid, though your Enemies be as numerous as the Trees of the Forrest. No doubt you all hope and wish for Prosperity and Success, there is but one Way in which you may upon a good Foundation personally expect it, and that is, by your good Conduct and Behaviour invite the divine Presence to be with you. By the Fear of God, and the Exercises of Religion His Favour is secured, who "cover-  
" eth the Head in the Day of Battle, and crowneth  
" the Soldier with Success and Victory." The sacred Oracles afford you Matter of Encouragement, 2 Chron. 14.  
11. *And Asa cried unto the LORD his GOD, and said, LORD, it is Nothing with thee to help whether with many, or with them that have no Power: Help us O LORD our GOD: for we rest on thee, and in thy Name we go against this Multitude. O LORD thou art our GOD, let not Man prevail against thee. So the LORD smote the Æthiopians before Asa, and before Judah, and the Æthiopians fled.*  
And I must remind you, that you have all a spiritual Warfare to fight. Your Souls have Enemies as well as Bodies. The Service of your King, and the Defence of your Country, is not the whole of your Duty. There is something more; you have Lusts to oppose, a subtle Devil to contend with, and you must come off Conquerors in this Warfare, or there is no Happiness to be expected for you in the future World. See then that you do each one of you truly list yourselves under JESUS CHRIST, the Captain of Man's Salvation; that you resolutely fight under his

his Banner, prove yourselves his loyal Subjects ; that you fight against all Sin and Temptation ; watch unto Prayer, yea watch and pray that ye enter not into Temptation. You must obey both your Captains, your spiritual and military Captain. The Gospel of CHRIST must you obey, and every lawful Command of your Officer faithfully fulfill. For it is written, *Obey every Ordinance of Man, for the Lord's Sake.* And says the Apostle, *The Powers that be, are ordained of God.—Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.* You may carry on both Interests at the same Time. You may Fear God, have Regard for Religion, mind the Things of your Souls, and at the same Time fight manfully for the Honour of your King and Defence of your Country. While thine Arm is handling the Weapons of War, thine Heart may be meditating upon God and Religion. And when you are doing so, you are most likely to be successfull, and to gain Conquest for both Worlds. Therefore, my beloved Friends, remember, I beseech you, the Word of Exhortation : And you, as well as your Officers, do we this Day by Supplication to God, commit and commend to his Care and Blessing. And we do it in the Language of the Psalmist ; *Wilt not thou, O God, go forth with our Hosts ? Give us Help from Trouble : For vain (or insufficient) is the Help of Man.* Through God we shall do valiantly ; Let Him arise and tread down our Enemies. Go forth with Courage, and behave like Men ; and I can assure you, in Behalf of this People, That we shall be often mindful of you, in our publick Prayers ; and from Time to Time intreat that God would be with you.

Thirdly, I shall address myself to this People in general. *My Brethren,* you can't be altogether unacquainted with the Commotions there be in this Land, and the present Aspect there is of approaching Difficulties to the English Provinces and Colonies in North-America. You have heard, and no doubt somewhat believe, that the French are making the

the greatest Preparations possible, speedily to secure this Land to themselves: That with the utmost Power and Diligence, they are fortifying their own Territories, and preparing for the Conquest of the *English*. They are daily making Encroachments upon us, filling their own Land, and Part of ours too with Troops: And shall we be regardless of what will be the Fate of this, unless timely prevented? Is it not Time that we think of the Danger we are in, from our unfriendly Neighbours? Have we Nothing to lose? Are we willing to be driven into the Sea, and drown'd? Are we willing to be bound to the Stake and burnt? This seems to appear from the best Intelligence we have of the Conduct of the *French*, that their Design is as soon as possible to change the Government of these Provinces; and if they change the Government of this Land, they will the Religion of it too. And are we willing to give up our civil Rights and Privileges, and become subjected to Tyranny and arbitrary Government? Are we willing to give up our Religion, the Religion of JESUS, which we now enjoy in it's Purity, and which should be more dear to us than our Lives? Are we willing to give up this for Ignorance, Error and Superstition? to resign our Bibles, and contentedly walk in the dark? In a Word, have we no Love to the dear Land of our Nativity; the Womb that bear us, the fruitful Land that has fed and nourished us? Can we calmly submit to give up this Land to usurping Powers, that our Fore-fathers purchased for us at the Price of their Blood? O! for God's sake, let us think of our Danger, and labour to prevent our Ruin. Let us determine to defend our Country though it be at the Price of our Blood. Let there not be an unwilling Mind, or a faint Heart in any Son of *New-England*. Let such as are willing, and may be called to go forth in the Defence of their Country, go out with Courage and Resolution: And let such as had rather stay at Home, have their Hearts and Hands open to encourage and reward such as take up the Weapons. Let every one in his particular Place exert himself

himself to promote the public Cause : Your *All* lays at Stake.

But what can I do ? perhaps you will personally say ; Why do your Part to support the Cause, and animate one another : And in particular these Things we can and must do,

*As First*

1. We must be much in Prayer to GOD for his Guidance and Blessing. It is GOD that defends a People ; It is he that gives Success in all Enterprizes. He superintends all the Affairs of Men, of Kingdoms, States and Commonwealths. His Government we are to acknowledge, and his Favour to seek for, with our whole Heart. And great is the Encouragement GOD is setting before us in his Word to do thus : And our Experience of GOD's former Mercy and Salvation, may excite us to put our Trust in HIM still, and hope for further Deliverance. Let this be our Prayer, *Will not thou O GOD, go forth with our Hosts.* And let former Success, encourage us to make it. Think with Gratitude, and hearty acknowledgement to GOD upon the Surrender of the potent City of *Louisbourg*, once to the English Nation ! And who knows but Heaven may do the like, or even greater Things again ?

*Secondly,*

2. We must reform every Thing that is amiss among us, that so our Sins may not seperate between our GOD and us, and cause the most High to hide away his Face from us. We must penitently confess our Sins, and amend our Ways and Doings, that have not been Good. *The LORD's Hand is not shortened that it cannot save : Neither his Ear heavy that it cannot hear.* It is Sin only that will cause a Defeat ; and we must put away our Sins, as ever we would hope for Success and Prosperity against our Enemies. *Joshua 7. 12. Therefore the Children of Israel could not stand before their Enemies, but turned their Backs before their Enemies, because they were accursed :* That is wicked and rebellious. And thus hath the LORD said, *Isa. 1. 19. If ye be willing and obedient, ye shall eat the Good*

Good of the Land. But if ye refuse and rebel, ye shall be devoured with the Sword: For the Mouth of the LORD hath spoken it.

This was the divine Exhortation GOD set before *Israel* of old, to engage them to a Life of Purity, *Lev. 18. 26, 28.* *Ye shall therefore keep my Statutes and my Judgments, and shall not commit any of these Abominations;* that is, those which the Heathen before you have been guilty of. *Neither any of your own Nation, nor any Stranger that sojourneth among you:— That the Land spue not you out also when ye defile it, as it spued out the Nations that were before you.*

We are not to depend upon the Courage of our Army, or the Holiness of their Persons for Success. *Jonathan* was a worthy Man, yet he fell in Battle; and *Israel* were put to Flight before their Enemies, because of Sin, and their Unworthiness of Victory.

Let us put away our Sins, and labour to be meet Subjects for divine Favour, Protection and Success. And in such a Day as this is, the People as well as Soldiers ought to put on Resolution, and behave with a good Spirit. It ought to be their great Care and Desire, to have the Presence of GOD with their Armies.

I close with saying,

GOD save the KING, succeed his Arms  
and defend his Dominions,

*A M E N.*

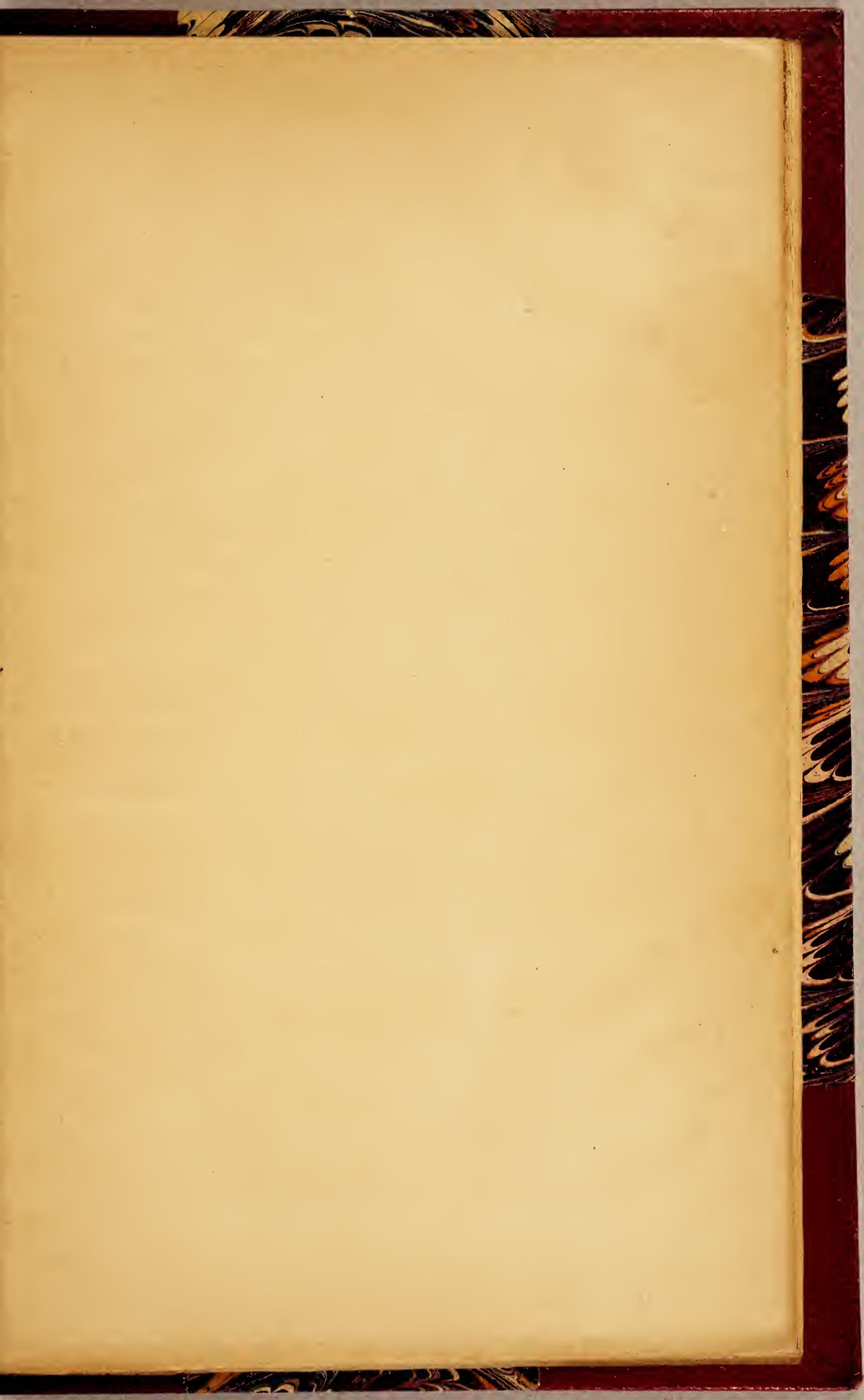


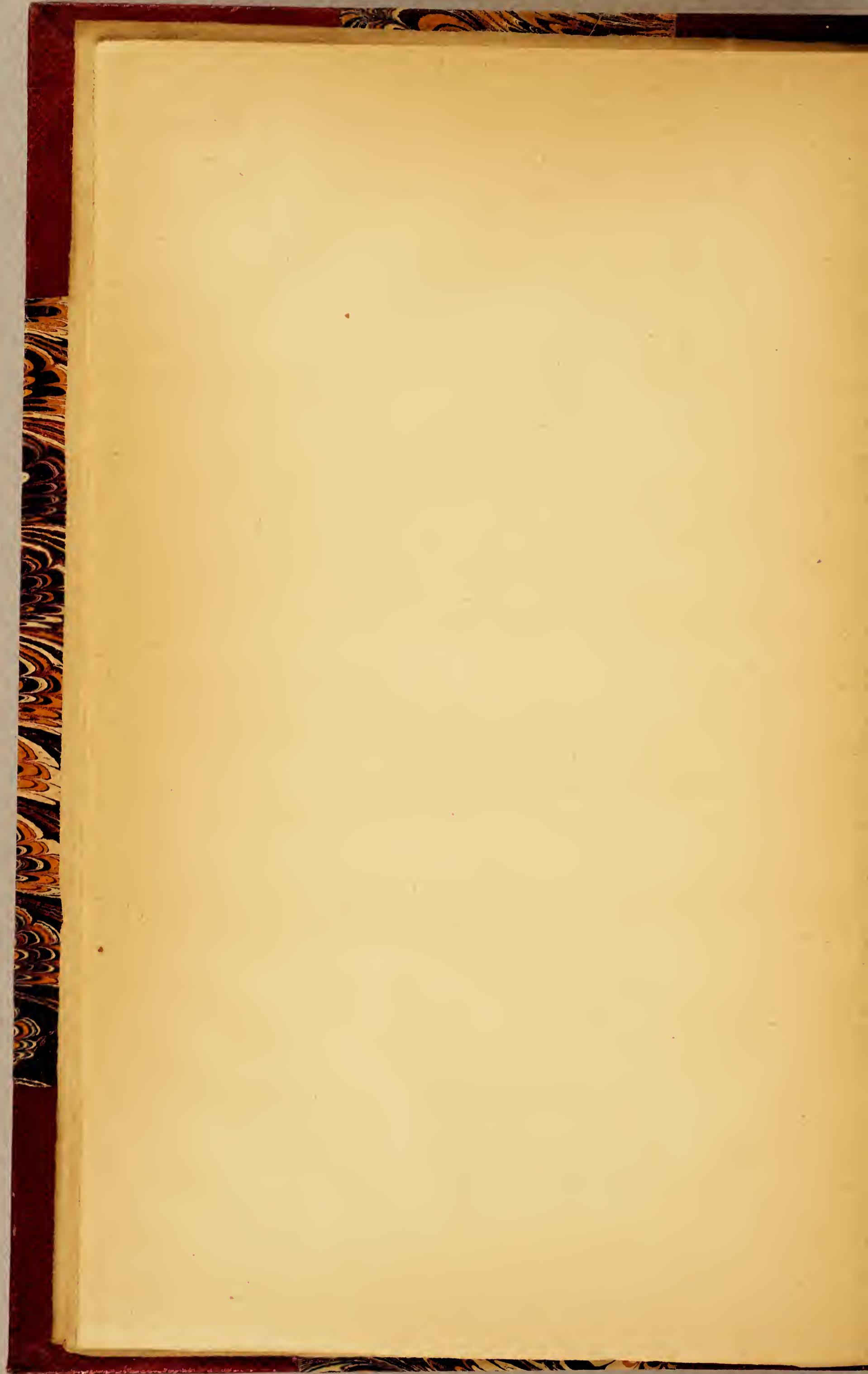
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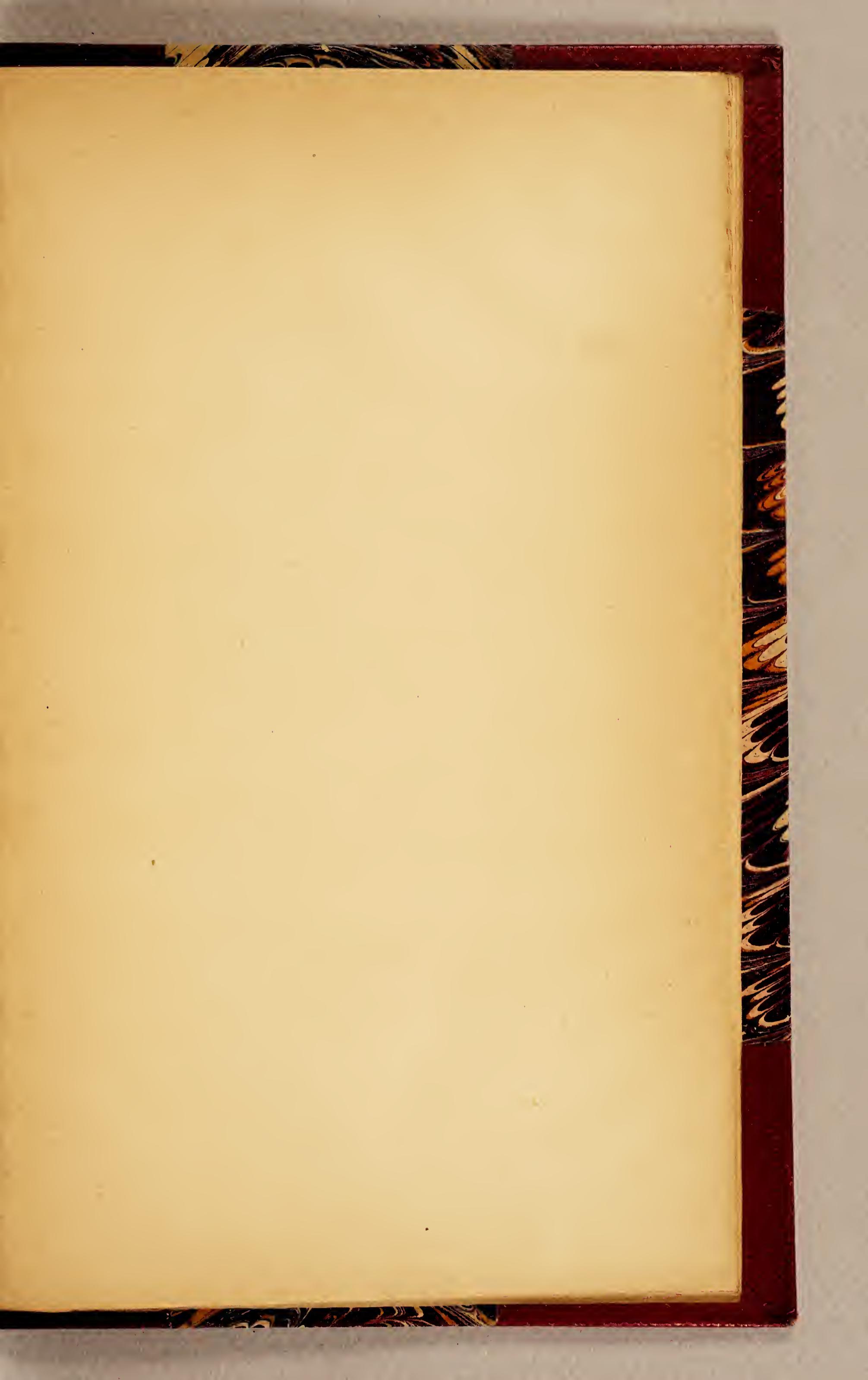
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